riwayato ki Tehqeeq

part 3

Abde Mustafa

Sabir Ismayeeli

SABIYA VIRTUAL PUBLICATION

Tehqeeq

riwayato ki

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Sabiya Virtual Publication MukhTaalaf Zaraaye Se Mausool Shuda Mawaad Ki Isha'at Kar Rahi Hai, Kai Likhne Waale Apna Sarmaya Humein Shaaya (Publish) Karne Ke Liye Irsaal Kar Rahe Hain, Hum Ek Aham Wazahat Bayaan Karna Zaroori Samajhte Hain Ke Humari Shaya Karda Kitabo Aur Risalo Ke Mundarijaat (Contents) Ki Zimmedari Hum Is Hadd Tak Lete Hain Ke Ye Sab Ahle Sunnat Wa Jama'at Se Hai Aur Ye Bilkul Zaahir Bhi Hai Ke Har Likhari Ka Talluq Ahle Sunnat Se Hai Aur Phir Ulama -e- Ahle Sunnat Ki Kitabo Ka MukhTaalaf Zubaano Mein Tarjuma Kiya Ja Raha Hai Jinke Baare Mein Kisi Ko Koi Shak Nahin Hona Chahiye Aur Phir Baat Aati Hai Lafzi Aur Imlayi Waghaira Ghalatiyo Ki To Jo Isha'at Khaas Humari Janib Se Hoti Hai Yaani Wo Kitabein Aur Risale Jo **Team Abde Mustafa Official** Ki Peshkash Hoti Hain Unki Zimmedari Hum Lete Hain Aur Jo Humein Dusre Zariyo Se Mausool Hota Hai Un Mein Is Tarah Ki Ghalatiyo Ke Hawale Se Hum Bari Hain Ke Wahan Hum Har Har Lafz Ki Chhaan Phatak Nahin Karte

Team Abde Mustafa Official Ki Ilmi, Tehqeeqi Aur Islahi Kitabein Aur Risale Kai Marahil Se Guzarne Ke Baad Shaya Hote Hain Lekin Iske Bawajood In Mein Bhi Aisi Ghalatiyo Ka Paaya Jaana Mumkin Hai Lihaza Agar Aap Unhein Paayein To Humein Ittela Farmayein

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Contents

Important Note 2
Main To Hoon Abde Mustafa 6
Lafze "Abd" Ka Ek Maana Ghulam Bhi Hai 6
Hazrate Allama Mufti Ata Mushahidi Likhte Hain 8
Qabr -e- Rasool Ki Tasveer 10
Qissa Go Masjid Se Baahar 12
Maqsood -e- Kayenat Aur Ek Riwayat 14
Arjahul Matalib Par Ek Nazar 16
Ramazan Ka Aakhiri Jumuah Qur Qaza Namaz 20
Shafa'at 23
Imam Hasan Ko Zahar Kis Ne Diya? 25
Jannati Baap Ke Kandhe Par Jahannami Beta 28
Dumba Jannati Ya Dunyawi? 30
Sirf Ummul Momineen 36
Marajal Bahrain Aur Al Lulu Wal Marjaan 37
Sihah Sitta Aur Hazrate Ameer -e- Muawiya 39
Ahle Bait Ki Fazeelat Mein Ek Jhooti Riwayat - Jo Ahle Bait Ki Muhabbat Mein Mara Wo Shaheed Hai 43
Kya Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Wafaat Baarah Rabi Ul Awwal Ko Hui? 45
Huzoor Ka Shajra Hazrate Adam Tak Bayaan Karna 47
Kya Chhat Phaad Kar Meraj Ke Liye Safar Hua? 49
Kya Ghause Aazam Khel-Khel Mein Bachhe Zinda Karte The? 51

Hazrate Ameere Muawiya Aur Shadi Na Karne Ka Irada - Ek Riwayat Ki Tehqeeq 52
Ghaus Paak Ne Kaha Ke "Mai Allah" Ek Riwayat 54
Kya Lakadhare Ki BIwi Sabse Pehle Jannat Mein Jayegi? 56
Jumuah Mein Do Khutbe Kyun? - Do Riwayatein 59
Kya Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Naach Gaane Ki Mehfil Mein Gaye? 61

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Main To Hoon Abde Mustafa

Jab Hum Khud Ko Abde Mustafa Kehte Hain To Kuchh Logon Ko Is Se Bahut Takleef Hoti Hai, Un Ki Takleef Ka Andaza Is Baat Se Lagayein Ke Is Naam Ko Le Kar Shirko Kufr Tak Chale Jaate Hain

Hona To Ye Chahiye Tha Ke Momin Se Husne Zan Ki Bina Par "Abde Mustafa" Ka Maana "Ghulam -e- Mustafa" Liya Jaaye Lekin Yahan Tak Kaha Gaya Ke Is Naam Se "Shirk Ki Boo" Aati Hai

Lafze "Abd" Ka Ek Maana Ghulam Bhi Hai Lihaza Isi Par Bahas Khatm Ho Jaati Hai Lekin Phir Ye Sawal Kiya Jaata Hai Ke Kya Nabiye Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Zamane Mein Kisi Ne Ye Naam Rakha?

Hum Kehte Hain Ke Ye Zaroori Nahin Ke Jo Kaam Huzoor صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Zamane Mein Na Hua Ho Wo Ghalat Hai Balki Jo Usool -e- Shara Ke Khilaf Ho Wo Ghalat Hai, Itni Moti Baat Bhi Agar Samajh Na Aaye To Is Mein Humara Koi Qasoor Nahin

Zamane Ki Baat Aa Gayi Hai To Ek Riwayat Mein Hai Ke Khalifa Banne Ke Baad Hazrate Umar Faruque Radiallaho Ta'ala Anho Ne Khutba Dete Huye Irshad Farmaya :

Yaani Main Abde Mustafa Aur Khadim -e- Mustafa Hoon[1]	وکنت عبدہ و خادمہ

Is Riwayat Ko Imam Hakim Ne Naqal Karne Ke Baad Sahih Qaraar Diya Hai

Aur Mazeed Hawale Zel Mein Bayaan Kiye Jaate Hain [1]

Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullah Apne Naam Ke Saath Abde Mustafa Likha Karte The, Jab Aap Se Is Ke Mutalliq Daryaft Kiya Gaya To Farmaya :

Allah Ta'ala Farmata Hai :

وَ اَنۡکِحُوا الۡاَیَامٰی مِنۡکُمۡ وَ الصّٰلِحِیۡنَ مِنۡ عِبَادِکُمۡ وَ اِمَآئِکُمۡ ؕ

(النور:۳۲)

Tarjuma : Aur Nikah Karo Apno Mein Un Ka Jo Be Nikah Ho Aur Apne Laayeq Bando Aur Kaneezo Ka

Ab Ise Bhi Shirk Keh Dijiye!
(Ke Is Mein "Ibadukum" Ka Lafz Hai)

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1 (انظر: المستدرك للحاكم، كتاب العلم، ج۱، ص۴۴۷، ر۴۳۹۔
و المستدرك للحاكم، اردو، كتاب العلم، ج۱، ص۲۵۰، ر۴۳۴۔
و الرياض النضرة فی مناقب العشرة، الفصل التاسع فی ذكر نبذة من فضائله رضی الله تعالى عنه، ص۳۱۵۔
وكنز العمال، اردو، خلافت کے بعد حضرت عمر کا خطبہ، ج۵، ص۳۳۷، ر۱۴۱۸۴۔
و دراسة نقدية فی المرويات الواردة فی شخصية عمر بن الخطاب رضی الله عنه، ص۵۸۶۔
اخبار عمر و اخبار عبد الله بن عمر، خطته فی الحكم، ص۵۵۔
تاريخ مدينة دمشق، ج۴۴، عمر بن الخطاب، ص۲۶۴، ۲۶۶۔
و فتاوی رضويه، ج۳۰، ص۴۶۲، ۴۶۳۔
و ازالة الخفاء به حواله ملفوظات اعلی حضرت، ص۱، ص۱۰۴۔
و فيضان فاروق اعظم، ج۲، ص۳۹)

Aala Hazrat Rahimahullah Ne Is Par Tafseel Se Kalaam Farmaya Hai [1]

Hazrate Allama Mufti Ata Mushahidi Likhte Hain Ke Ghairullah Ki Taraf "Abd" Ki Izafat Jaayez Wa Durust Hai

Irshad -e- Rabbani Hai :

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ (الزمر:53)

Tarjuma : Aye Mehboob! Aap Farma Dijiye Ke Aye Mere Bando! Jinhone Apni Jaano Par Zulm Kiya Hai, Allah Ki Rahmat Se Mayoos Na Ho

وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَالصّٰلِحِيْنَ مِنْ عِبَادِكُمْ وَاِمَآئِكُمْ ؕ (النور:32)

Tarjuma : Aur Nikah Karo Apno Mein Un Ka Jo Be Nikah Ho Aur Apne Laayeq Bando Aur Kaneezo Ka

Ahadees -e- Mubaraka Mein Bhi Abd Ki Izafat Ghairullah Ki Taraf (Maujood) Hai :

ان رسول الله صلى الله عليه وسلم قال من كاتب عبده على ماة اوقية فاداها[2]

Tarjuma : Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ke Jis Ne Apne Ghulam Se Sau

1 (انظر: ملفوظات اعلی حضرت، ۱۳، ص ۱۰۴۔ و انظر احکام شریعت، ص ۲۳۵۔ و فتاوی افریقہ، ص ۲۲)

2 (مشکوٰۃ المصابیح، کتاب العتق، باب اعتاق العبد المشترك... الخ، ص ۲۹۵)

Oqya Par Badal Kitabat Kiya

Is Hadees Mein Abd Ki Izafat Ghairullah Ki Taraf Hai, Isi Izafat Ke Maana Mein In Ahadees Mein Bhi "Abd" Ka Istemal Hua Hai :

من اعتق شر كاله فى عبد و كان له

مال يبلغ ثمن العبد قوم العبد

عليه..... متفق عليه

و من اعتق شقصا فى عبد اعتق كله[1]

Ameerul Momineen, Hazrate Umar Faruque Radiallaho Ta'ala Anho Ne Khutbe Mein Khud Ko Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Abd Aur Khadim Kaha[2]

Kutub -e- Fiqh Mein Ghairullah Ki Janib Abd Ki Izafat Ki Misalein Kitabun Nikah, Kitabul Itaaq Waghaira Mein Dekhi Ja Sakti Hai[3]

Baatein Aur Dalail To Bahut Hain Lekin Samajhne Waalo Ke Liye Itna Kaafi Hai, Jo Samajhna Hi Nahin Chahte Un Ke Liye Poora Daftar Bhi Nakaafi Hai

Abde Mustafa

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1 (المرجع السابق، ص ۲۹۴)

2 (کنز العمال)

3 (انظر: فتاوی مشاهدی، ج۱، ص۱۳۶، ۱۳۷)

Qabr -e- Rasool Ki Tasveer

Social Media Par Kuchh Tasveerein Ye Keh Kar Share Ki Jaati Hain Ke Ye Qabre Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Tasveer Hai, Aaj Ek Qabr Ki Tasveer To Kal Dusri Qabr Ki.....,

Aisa Karne Waale Shohrat Ke Bhooke Hain Ya Aqeedat Mein Andhe Ho Chuke Hain, Ye To Nahin Kaha Ja Sakta Lekin Hum Ye Zaroor Kehna Chahenge Ke Ye Ek Nihayat Hi Ghair Zimmedarana Kaam Hai

Ye Tasveerein Sahih Kaise Ho Sakti Hain Jab Ke Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Qabre Mubarak Tak Jaane Ka Filhaal Koi Raasta Hi Nahin Hai! Is Ki Tafseel Kuchh Yun Hai :

(1) Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Wa Shaykhain Kareemain Ke Mazaraat Ke Gird Chaar Diwari Hai

(2) Ye Chaar Diwari Bilkul Band Hai, Is Mein Aane Jaane Ka Koi Bhi Raasta Nahin Hai

(3) Is Chaar Diwari Ke Gird Bhi Ek Paanch Kono (5 Corners) Waali Mazboot Diwar Hai Jis Par Chadar Daal Di Gayi Hai

(4) Ye Paanch Kono Waali Diwar Bhi Bilkul Band Hai, Is Mein Bhi Aane Jaane Ka Koi Raasta Nahin Hai

(5) Is Paanch Kono Waali Diwar Ke Bahar Ab Sunehri Jaaliya Hain Jin Ke Andar Parde Lage Hain

(6) Khaas Hujra -e- Mubaraka Aur Paanch Kono Waali Diwar Ke Bilkul Niche Sultan Nooruddin Zangi Alaihi Rahma Ki Banayi Huyi, Seesa Pilayi Mazboot Zameeni Diwar Maujood Hai

(7) Khaas Hujra -e- Mubaraka Aur Paanch Kono Waali Diwar Ke Ayen Upar Sar Sabz Gumbad Mazaraat -e- Salasa Se Barkatein Loot Raha Hai Aur Poore Alam Mein Loota Raha Hai

(8) Ab Koi Bhi Aisa Raasta Nahin Hai Ke Baraah -e- Raast Koi Mazaraat Tak Pahunch Sake Aur Ye Tamam Umoor Pehli Sadi Se Le Kar Zyada Se Zyada Chhati Sadi Tak Mukammal Kar Liye Gaye The

(9) Agar Kisi Baadshah Ya Sadar Ya Phir Kisi Makhsoos Shakhsiyat Ke Liye Darwaza Khola Jaata Hai To Wo Faqat Paanch Kono Waali Deewar Ke Bahar Tak Hi Jaate Hain Na Ke Khaas Mazaraat Tak

(10) Jab Andar Jaane Ka Raasta Tha Us Waqt Ye Camera Ijaad Nahin Hua Tha Aur Jab Camera Aaya To Isse Kaafi Pehle Raasta Band Ho Chuka Tha Lihaza Ye Tasveerein Auliya -e- Kiraam Ki Hain Jinhein Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Taraf Mansoob Kiya Jaata Hai

Qissa Go Masjid Se Baahar

Imam Shaykh Abu Talib Makki Alaihi Rahma (M386H) Likhte Hain Ke Jab Koi Shakhs Ilm Ki Majlis Mein Haazir Na Ho Sake To Us Ka Nawafil Padhte Rehna Aur Allah Ta'ala Ke Deen Mein Ghauro Fikr Karna, Qissa Goyi Ki Mehfil Mein Jaane Aur Qisse Kahaniya Sunne Se Zyada Pakeeza Hai Kyunki Ulama -e-Kiraam Ke Nazdeek Qissa Goyi Ek Bidd'at Hai Aur Wo Qissa Go Afraad Ko Masjid Se Baahar Nikal Diya Karte The, Chunanche :

Ek Din Sayyiduna Ibne Umar Radiallaho Ta'ala Anhuma Masjid Mein Apni Makhsoos Nashist Ke Paas Aaye To Wahan Ek Qissa Go Ko Qissa Sunate Paaya, Pas Us Se Irshad Farmaya : Mere Baithne Ki Jagah Se Uth Jaao
Wo Bola : Main Nahin Uthunga, Main Is Jagah Baith Chuka Hoon
Raawi Kehte Hain Ke Hazrate Ibne Umar Ne Sipahi Bula Kar Use Us Jagah Se Uthwa Diya!

Agar Qissa Goyi Sunnat Hoti To Hazrate Ibne Umar Kabhi Us Qissa Go Ko Us Jagah Par Baithne Ke Baad Na Uthate Bil Khusoos Is Soorat Mein Ke Wo Aap Se Pehle Wahan Baith Chuka Tha Aur Ye Kaise Mumkin Hai Halanki Khud Hazrate Ibne Umar Ne Riwayat Bayaan Ki Hai Ke "Tum Mein Se Koi Bhi Apne Bhai Ko Us Ki Jagah Se Utha Kar Khud Na Baithe Balki Wus'at Aur Kushadgi Ikhteyar Kar Liya Karo" [1]

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1 (صحیح مسلم،کتاب السلام)

Manqool Hai Ke Ummul Momineen Hazrate Ayesha Siddiqa Radiallaho Ta'ala Anha Ne Ek Qissa Go Ke Mutalliq Hazrate Ibne Umar Ko Paigham Bheja To Aap Ne Us Qissa Go Ki Itni Pitayi Ki Ke Us Ki Pusht Par Maar Maar Kar Apna Asaa Tod Daala, Phir Use Aise Hi Phenk Diya[1]

Aaj Bhi Aise Qissa Go Afraad Maujood Hain Jinhein Moti Moti Raqam De Kar Qisse Bayaan Karne Ke Liye Bulaya Jaata Hai Aur In Ke Muqable Mein Ulama -e- Ahle Sunnat Ko Ghaas Tak Nahin Daali Jaati

Jinhein Masjid Se Baahar Nikalna Chahiye Unhein Mimbar Par Bithaya Jaata Hai Aur Dast Bosi Ki Jaati Hai, Na Jaane Logon Ko Kab Ye Baat Samajh Aayegi

Is Baat Ko Samjhe Hi Nahin Ahle Gulista

Phoolo Ki Zubaa Aur Hai Kaanto Ki Zubaa Aur

1 (قوت القلوب، اردو، ج۱، ص۳۳۶، ۳۳۷، ملخصاً)

Maqsood -e- Kayenat Aur Ek Riwayat

Kuchh Dino Pehle Ek Sher Ko Le Kar Do Giroho Mein Kaafi Bahas -o- Takraar Huyi, Wo Bedam Shah Warsi Ka Ye Sher Tha:

Bedam Yahi To Paanch Hain Maqsood -e- Kayenat

Khairun Nisa Husaino Hasan Mustafa -o- Ali

Ek Group Ne Kaha Ke Ye Sher Durust Nahin Hai Kyunki Maqsood -e- Kayenat Sirf Huzoor -e- Akram صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Zaat -e- Giraami Hai Aur Dusre Ne Kaha Ke Is Mein Koi Qabahat Nahin Hai

Dono Taraf Se Tehreero Aur Taqreero Ka Silsila Shuru Hua Jis Mein Rafziyat Aur Kharjiyat Ke Fatwe Bhi Jaari Kiye Gaye! Sihhat -e- Sher Ka Inkar Karne Waalo Ko Kisi Ne Ahle Bait Ka Dushman Qaraar Diya To Dusri Taraf Himayat Karne Waalo Ko Rafziyat Aur Shi'iyyat Ka Dalaal Kaha Gaya!

Is Ifraat Wa Tafreet Ke Mahaul Se Door Ek Moatadil Mizaaj Rakhne Waali Jama'at Ne Islaah Ki Bharpur Koshish Ki Lekin Kuchh Logon Ke Sar Par Aisa Bhoot Sawar Hai Jo Kisi Ki Sunne Hi Nahin Deta

Jab Dono Taraf Se Goliya Chal Rahi Thi To Apni Fatah Ka Jhanda Buland Karne Ke Chakkar Mein Kuchh Logon Ne Ye Bhi Nahin Dekha Ke Hum Jo Goliya Chala Rahe Hain Wo Kahan Se Li Gayi Hain

Humare Kehne Ka Matlab Ye Hai Ke Dono Taraf Se Dalail Pesh Kiye Ja Rahe The Lekin Is Mein Baaz Logon Ne Idhar Udhar Ki Baato Ko Bhi Daleel Bana Kar Apna Ullu Seedha Karne Mein Koi Kasar Nahin Chhodi

Misaal Ke Taur Par Is Sher Ko Durust Kehne Waalo Mein Se Baaz Ne Shiyo Ki Ghadi Huyi Riwayaat Ko Bhi Nahin Chhoda Apne Palde Ko Bhaari Karne Ke Liye Aisi Riwayaat Ko Bayaan Kiya Gaya Jo Mazhab -e- Shiya Ki Tarjumani Karti Hain,

Ek Riwayat Kuchh Is Tarah Hai:

Riwayat Hai Ke Jab Allah Ta'ala Ne Hazrate Adam Alaihissalam Ko Paida Kiya Aur Un Ke Jism Mein Rooh Daali To Hazrate Adam Alaihissalam Ne Arsh Ki Dahini Taraf Nigah Utha Kar Dekha Ke Panjtan Paak Ka Noor Ruku Aur Sujood Kar Raha Hai

Hazrate Adam Alaihissalam Ne Un Ke Mutalliq Arz Kiya To Allah Ta'ala Ne Farmaya Ke Ye Teri Awlaad Mein Se Paanch Shakhs Hain, Agar Ye (Paancho) Na Hote To Main Jannat, Dozakh, Arsh, Kursi, Aasman, Zameen, Firishte Aur Insan Waghaira Kisi Ko Paida Na Karta..... Alakh

Is Riwayat Ka Hawala Dete Huye Kuchh Kitabo Ka Naam Bhi Liya Jaata Hai, Maslan Ek Muqarrir Sahab Ne Kaha Ke Is Riwayat Ko Peer Mehre Ali Shah Ne Apni Kitab "Mehre Muneer" Mein Likha Hai Aur Ise Shaykh Abdul Qadir Jilani Ki Taraf Mansoob Kiya Hai

Pehli Baat To Ye Hai Ke "Mehre Muneer" Naami Kitab Peer Mehre Ali Shah Alaihi Rahma Ki Tasneef Nahin Hai Balki Maulana Faiz Ahmad Sahab (Khateeb Dargaahe Ghausiya Mehariya) Ki Hai, Ye Kitab Peer Mehre Ali Shah Ki Sawaneh Hayaat Par Mushtamil Hai

Is Mein Ye Riwayat Ek Dusri Kitab Se Naqal Ki Gayi Hai Jis Ka Naam "Arjahul Matalib" Hai, Isi Kitab "Arjahul Kitab" Ke Hawale Se Aur Bhi Baaz Logon Ne Is Riwayat Ko Naqal Kiya Hai

Baaz Log Ye Samajhte Hain Ke "Arjahul Matalib" Ahle Sunnat Ki Moatbar Kitab Hai Lihaza Ab Zara Ek Nazar Is Kitab Par Daalte Hain Taaki Maloom Ho Jaaye Ke Ye Ahle Sunnat Ke Nazdeek Kitni Moatbar Hai

Arjahul Matalib Par Ek Nazar:

Ye Kitab Molvi Ubaidullah Amritsari Ki Hai Jo Ke Sunni Nahin Balki Taqya Baaz Shiya Tha

Isi Kitab Mein Darj Zel Baatein Bhi Maujood Hain:

(1) Jo Aurat Hazrate Ali Se Bughz Rakhe Use Pakhane Ki Raah Se Haiz Ka Khoon Aata Hai

(2) Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ke Main Aur Ali Ek Noor Se Hain (Is Se Shiyo Ka Aqeeda Saabit Hota Hai)

(3) Hazrate Abu Bakar Siddique Se Baagh -e- Fidak Ke Muamale Mein Ijtihadi Khata Huyi

(4) Shaikhain Se Ba Taqaza -e- Bashariyat Umoor -e- Shariat Mein Ghalati Ho Jaaya Karti Thi Aur Hazrate Ali Se Ghalati Ka Sudoor Mumkin Nahin Tha

(Is Se Asmat Ka Aqeeda Saabit Hota Hai, Shiyo Ka Aqeeda Hai Ke Hazrate Ali Masoom Hain)

(5) Muhammad Bin Sireen Kaha Karte The Ke Agar Wo Quraan Mil Jaata Jo Hazrate Ali Ne Jama Kiya Tha To Us Se Bahut Ilm Haasil Hota (Is Se Bhi Shiyo Ka Ye Aqeeda Saabit Hota Hai Ke Quraan Mukammal Nahin)

(6) Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ke Ali Khairul Bashar Hain, Jis Ne Inkar Kiya Wo Kafir Hua

(7) Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Sawal Kiya Gaya Ke Shabe Meraj Allah Ta'ala Ne Aap Se Kis Awaaz Mein Kalaam Kiya Tha To Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ke Ali Ki Awaaz Ke Saath (Ye Bhi Aqaid -e- Shiya Ki Tarjumani Karti Hai)

(8) Allah Ta'ala Ne Apne Firishto Ko Ali Ke Moonh Ke Noor Se Paida Farmaya

(9) Hazrate Fatima Ka Nikah Firishto Ki Gawahi Se Hua[1]

Is Ke Ilawa Aur Bhi Kayi Ibaraat Hain Jo Ahle Sunnat Ke Bunyadi Aqaid Ke Khilaf Hain Lihaza Ye Humare Nazdeek Moatbar Nahin Aur Is Ke Hawale Ahle Sunnat Par Hujjat Nahin Ho Sakte[2]

Mulke Pakistan Ke Ek Mash'hoor Khateeb Ne Is Riwayat Ko Bayaan Kar Ke Jab Hawale Dene Shuru Kiye To Raftaar Mein Ye Bhi Kehte Huye Nikal Gaye Ke Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullahu Ta'ala Ne Bhi Ise Naqal Kiya Hai.....!!! Unhone Kitab Ka Naam Hi Nahin Bataya Aur Batate Bhi Kaise, Jab Aisi Koi Kitab Hi Nahin Thi

Is Riwayat Ko Sahih Saabit Karne Ke Liye Kuchh Tafseer Ki Kitabo Ka Bhi Hawala Diya Jaata Hai Halanki Kutub -e- Tafaseer Mein Maujood Riwayaat Ke Halaat Ahle Ilm Hazraat

---

1 (دیکھیے ارجح المطالب یعنی سیرت امیر المومنین)

(انظر: میزان الکتب، ص۴۴۱ تا ۴۶۰)

Ba Khoobi Jaante Hain, Aise Hawale Pesh Karne Se Koi Fayeda Nahin

Is Se Milti Julti Ek Riwayat Yun Bayaan Ki Jaati Hai Ke Nabiye Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Sawal Kiya Gaya: Ya Rasoolallah! Hazrate Adam Alaihissalam Ne Kin Kalimaat Ke Zariye Tauba Ki Thi? To Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya:

اللهم اغفر لی بحق محمد و علی و فاطمة و حسن و حسین

Yaani Aye Allah Mujhe In Paancho (Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ, Ali, Fatima, Hasan Aur Husain Radiallaho Ta'ala Anhum) Ke Wasile Se Bakhsh De

Is Riwayat Ko Imam Ibne Jauzi Ne "Al Mauzuaat" Mein Dakhil Kiya Hai Aur Imam Darqutni, Yahya Bin Muyeen Aur Ibne Hibban Ke Aqwaal Ko Bhi Naqal Kiya Hai Jis Se Ye Waazeh Hota Hai Ke Ye Riwayat Sahih Nahin Hai

Is Ke Ilawa Abu Zur'aa, Abu Haatim, Abu Maamar, Ibne Adi Waghaira Ne Is Ke Rawiyo Par Jirah Ki Hai[1]

(انظر: الموضوعات لابن جوزی، ج۲، ص۳، ط المکتبة السلفیة بالمدینة المنورة،

و فیه حسین الاشقر، قال ابو زرعة: منکر الحدیث، و قال ابو حاتم: لیس بقوی، و قال الجوزجانی: غال شنام للخیرة، و قال ابو معمر الهذلی: کذاب، و قال النسائی و الدارقطنی: لیس بالقوی "المیزان" و قال الذهبی فی الترتیب: عمر لیس بثقة، و قال ابن عراق فی التنزیه: و اخرجه ابن انجار من طریق محمد بن علی بن خلف العطار من هذا الضرب عجائب و هو منکر الحدیث و البلاء فیه عندی منه لا من حسین)

Humari Is Poori Bahas Ka Maqsad Sirf Aisi Riwayaat Ka Radd Karna Hai Jo Shiyo Ki Ghadi Huyi Hain Aur Un Ke Mazhab Ko Taqwiyat Pahunchati Hain Na Ke Ye Saabit Karna Ke Bedam Shah Shah Warsi Ka Mazkoora Sher Durust Hai Ya Nahin?

فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَار

Ramazan Ka Aakhiri Jumuah Qur Qaza Namaz

Kuchh Log Is Ghalat Fahmi Mein Mubtala Hain Ke Ramazan Ke Aakhiri Jume Ko Chand Rakatein Padhne Se Poori Umr Ki Qaza Namazein Muaaf Ho Jaati Hain

Baaz Jagaho Par To Is Ka Khaas Ihtemam Kiya Jaata Hai Maano Koi Bumper Offer Aaya Ho

Ek Martaba Maine Apne Muhalle Ki Masjid Mein Dekha Ke Ek Ishtehar Laga Hua Hai Jis Mein Poori Umr Ki Qaza Namazo Ko Chutki Mein Muaaf Karwane Ka Tariqa Likha Hua Tha Aur Tayeed Mein Chand Be Asal Riwayaat Bhi Likhi Huyi Thi.....,

Maine Fauran Us Ishtehar Ko Wahan Se Hata Diya Aur Us Ko Lagane Waale Ke Mutalliq Daryaft Kiya Lekin Kuchh Maloom Na Ho Saka

Aisa Offer Dekhne Ke Baad Wo Log Jin Ki Bees Tees Saal Ki Namazein Qaza Hain, Apne Jazbaat Par Qaabu Nahin Kar Paate Aur Asal Jaane Bighair Is Par Yaqeen Kar Lete Hain

Is Tarah Ki Baatein Bilkul Ghalat Hain Aur In Ki Koi Asal Nahin Hai, Ulama -e- Ahle Sunnat Ne Is Ka Radd Kiya Hai Aur Ise Najayez Qaraar Diya Hai

Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullahu Ta'ala Is Ke Mutalliq Likhte Hain Ke Ye Jahilo Ki Ijaad Aur Mahaz Najayez Wa Baatil Hai[1]

Imam -e- Ahle Sunnat Ek Dusre Maqaam Par Likhte Hain Ke Aakhiri Jumuah Mein Is Ka Padhna Ikhtira Kiya Gaya Hai Aur Is

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1 (انظر: فتاوی رضویہ، ج۷، ص۵۳، ط رضا فاؤنڈیشن لاہور)

Mein Ye Samjha Jaata Hai Ke Is Namaz Se Umr Bhar Ki Apni Aur Maa Baap Ki Bhi Qazayein Utar Jaati Hain Mahaz Baatil Wa Bidd'at -e- Shania Hai, Kisi Moatbar Kitab Mein Is Ka Aslan Nishan Nahin[1]

Sadarushshariah, Hazrat Allama Mufti Amjad Ali Aazmi Rahimahullahu Ta'ala Likhte Hain Ke Shabe Qadr Ya Ramazan Ke Aakhiri Jume Ko Jo Ye Qaza -e- Umri Jama'at Se Padhte Hain Aur Ye Samajhte Hain Ke Umr Bhar Ki Qazayein Isi Ek Namaz Se Ada Ho Gayi, Ya Batil Mahaz Hai[2]

Hazrat Allama Mufti Shariful Haque Amjadi Alaihi Rahma Ne Bhi Is Ka Radd Kiya Hai Aur Is Ki Tayeed Mein Pesh Ki Jaane Waali Riwayaat Ko Allama Mulla Ali Qaari Hanafi Alaihi Rahma Ke Hawale Se Mauzu Qarar Diya Hai[3]

Allama Qaazi Shamsuddin Ahmad Alaihi Rahma Likhte Hain Ke Baaz Log Shabe Qadr Ya Aakhir Ramzan Mein Jo Namaz Qaza -e- Umri Ke Naam Se Padhte Hain Aur Ye Samajhte Hain Ke Umr Bhar Ki Qazao Ke Liye Ye Kaafi Hai, Ye Bilkul Ghalat Aur Baatil Mahaz Hai[4]

Hazrat Allama Mufti Muhammad Waqaruddin Qadri Razvi Alaihi Rahma Likhte Hain Ke Baaz Ilaaqo Mein Jo Ye Mash'hoor Hai Ke Ramazan Ke Aakhiri Jume Ko Chand Rakaat

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1 (ایضاً، ص۴۱۸،۴۱۹)

2 (بہار شریعت، ج۱، ح۴، ص۷۰۸، قضا نماز کا بیان)

3 (فتاوی امجدیہ، ج۱، ص۲۷۲، ۲۷۳)

4 (قانون شریعت، ص۲۴۱)

Namaz Qaza -e- Umri Ki Niyyat Se Padhte Hain Aur Khayal Ye Kiya Jaata Hai Ke Ye Poori Umr Ki Qaza Namazo Ke Qaayim Maqaam Hai, Ye Ghalat Hai...., Jitni Bhi Namazein Qaza Huyi Hain Un Ko Alag Alag Padhna Zaroori Hai[1]

Hazrat Allama Ghulam Rasool Sayeedi Rahimahullahu Ta'ala Likhte Hain Ke Baaz Anpadh Logon Mein Mash'hoor Hai Ke Ramazan Ke Aakhiri Jumuah Ko Ek Din Ki Paanch Namazein Witr Samet Padh Li Jaayein To Saari Umr Ki Qaza Namazein Ada Ho Jaati Hain Aur Is Ko Qaza -e- Umri Kehte Hain, Ye Qata'an Baatil Hai

Ramazan Ki Khususiyat, Fazeelat Aur Ajro Sawab Ki Zyadati Ek Alag Baat Hai Lekin Ek Din Ki Qaza Namazein Padhne Se Ek Din Ki Hi Ada Hogi, Saari Umr Ki Ada Nahin Hogi[2]

Saabit Hua Ke Aisi Koi Namaz Nahin Hai Jise Padhne Se Poori Umr Ki Qaza Namaz Ada Ho Jaaye
Ye Jo Namaz Padhi Jaati Hai, Is Ki Koi Asal Nahin Hai, Ye Najayezo Baatil Hai

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1 (وقار الفتاوی، ج۲، ص۱۳۴)

2 (شرح صحیح مسلم، ج۲، ص۳۵۲)

Shafa'at

Roze Qiyamat Jab Tamam Ambiya -e- Kiraam Farmayenge Ke :

Tum Kisi Aur Ke Paas Jaao اذهبوا الی غیری

Us Waqt Humare Aaqa Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Farmayenge :

Main Shafa'at Ke Liye Hoon[1] انا لها

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(۱)صحیح بخاری،کتاب التفسیر،۲/۶۸۴

(۲)صحیح مسلم،کتاب الایمان،۱/۱۱۱

(۳)مسند امام احمد بن حنبل،۲/۴۳۵

(۴)سنن ترمذی،کتاب صفة القیامة،۴/۱۹۶

(۵)المواهب اللدنیة،۴/۴۴۶

(۶)صحیح بخاری،کتاب التوحید،۲/۱۱۰۱

(۷)صحیح مسلم،باب اثبات الشفاعة،۱/۱۰۸

(۸)سنن ابن ماجه،۳۲۹

(۹)سنن ترمذی،ابواب التفسیر،۳۱۵۹

(۱۰)سنن ترمذی،ابواب المناقب،۵/۱۵۴

(۱۱)الخصائص الکبری،۲/۲۱۸

(۱۲)مسند احمد بن حنبل،عن ابی بکر الصدیق،۱/۵

(۱۳)موارد الظامان،۶۴۲

(۱۴)مسند ابی یعلی،۱/۵۹

(۱۵)کنز العمال به حواله البزار،۱۴/۲۶۸.....

Kahenge Aur Nabi "Izhabu Ila Ghairi"

Mere Huzoor Ke Lab Par "Ana Laha" Hoga

(۱۶)مسند احمد بن حنبل، عن عبد الله بن عباس، ۱/۲۸۱

(۱۷)مسند ابی یعلی، عن عبد الله بن عباس، ۳/۵

(۱۸)المعجم الکبیر، ۶/۲۴۸

(۱۹)السنة لابن ابی عاصم، ۱۹۰

(۲۰)المصنف لابن ابی شیبه، ۶/۳۱۲

(ملخصاً: ضیاء الدین المتین فی تسهیل تجلی الیقین)

Imam Hasan Ko Zahar Kis Ne Diya?

Imam Hasan Radiallaho Ta'ala Anho Ko Zahar De Kar Shaheed Kiya Gaya Aur Mash'hoor Hai Ke Zahar Dene Waali Aap Ki Biwi Ja'ada Binte Ash'ash Thi

Baaz Ulama Ne Bhi Zahar Khoorani Ki Nisbat Ja'ada Binte Ash'ash Ki Taraf Ki Hai Lekin Baaz Ulama Ne Is Ko Naqabil -e- Qabool Aur Haqeeqat Ke Khilaf Bataya Hai

Sab Se Pehle Hum Un Ulama Mein Se Chand Ka Zikr Karte Hain Jinhone Zahar Dene Ki Nisbat Ja'ada Binte Ash'ash Ki Taraf Ki Hai :

Shah Abdul Azeez Muhaddise Dehelvi Rahimahullah[1]

Imam Jalaluddin Suyooti Rahimahullah[2]

Imam Ibne Hajar Haytmi Rahimahullah[3]

Allama Hasan Raza Khan Barelvi Rahimahullah[4]

Aur Muftiye Aazam -e- Hind, Allama Mustafa Raza Khan Rahimahullah Ne Isi Ko Durust Qarar Diya Hai[5]

Ab Un Ulama Ke Aqwaal Pesh Kiye Jaate Hain Jin Ka Mauqif Is Ke Khilaf Hai :

Hazrate Allama Syed Nayeemuddin Muradabadi Is Baabat Likhte Hain Ke Moarrikheen Ne Zahar Khoorani Ki Nisbat

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1 (سر الشہادتین، ص ۱۴، ۲۵)

2 (تاریخ الخلفاء، ۱۹۲)

3 (الصواعق المحرقہ، ص ۱۴۱)

4 (آئینۂ قیامت، ص ۲۱)

5 (فتاوی مفتی اعظم ہند، ج ۵، ص ۳۰۶ تا ۳۱۰)

Ja'ada Binte Ash'ash Ki Taraf Ki Hai Lekin Is Riwayat Ki Koi Sanad -e- Sahih Dastyaab Nahin Huyi Aur Baghair Daleel Kisi Musalman Par Qatl Ka Ilzam Kis Tarah Jaayez Ho Sakta Hai

Tareekhein Batati Hain Ke Imam Husain Radiallaho Ta'ala Anho Ne Apne Bhai Se Zahar Dene Waale Ke Mutalliq Daryaft Kiya Aur Is Se Zaahir Hai Imam Husain Ko Zahar Dene Waale Ka Ilm Na Tha

Imam Husain Ne Bhi Kisi Ka Naam Nahin Liya To Ab Un Ki Biwi Ko Qatil Muayyan Karne Waala Kaun Hai[1]

Faqeeh -e- Millat, Hazrate Allama Mufti Jalaluddin Ahmad Amjadi,

Shaykhul Hadees, Hazrate Allama Abdul Mustafa Aazmi,

Hakeemul Ummat, Mufti Ahmad Yaar Khan Nayeemi,

Hazrate Allama Muhammad Shabbeer Kotli,

Hazrate Allama Abdus Salam Qadri,

Hazrate Allama Mufti Ghulam Hasan Qadri Aur Hazrate Allama Qaari Muhammad Ameenul Qadri Rahimahumullah Ne Yahi Mauqif Ikhteyar Kiya Hai[2]

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1 (دیکھیے: سوانح کربلا، ص۱۰۱، ۱۰۲، ملخصاً)

2 (دیکھیے: فتاوی فقیہ ملت، ج۲، ص۴۰۶، ۴۰۷،
خطبات محرم، ص۲۷۹، ۲۸۰،
حقانی تقریریں، ص۲۲۶،
حضرت امیر معاویہ پر ایک نظر، ص۶۹،
شہادت نواسۂ سید الابرار، ص۲۸۸،
تاریخ کربلا، ص۱۹۵ تا ۱۹۷،
کربل کی ہے یاد آئی، ص۸۹، ۹۰)

Yahi Dusra Qaul Zyada Sahih Hai Aur Ihteyat Ke Qareeb Hai, Mahaz Mash'hoor Hone Ki Bina Par Imam Hasan Radiallaho Ta'ala Anho Ki Biwi Par Ilzam Lagana Durust Nahin Hai

Jannati Baap Ke Kandhe Par Jahannami Beta

Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Ke Baare Mein Kisi Jahil Ne Ye Jhooti Riwayat Ghadi Hai Ke Ek Martaba Aap Yazeed Ko Apne Kandhe Par Bithaye Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Khidmat Mein Haazir Huye To Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ke Jannati Baap Ke Kandhe Par Jahannami Beta Sawaar Hai

Is Riwayat Ke Mutalliq Hazrate Allama Mufti Shariful Haque Amjadi Rahimahullah Likhte Hain Ke Ye Riwayat Manghadat Aur Jhoot Hai

Huzoor Ki Hayaat -e- Zaahiri Mein Yazeed Paida Hi Nahin Hua Tha Balki Huzoor Ke Wisaal Ke 15 Ya 16 Ya 17 Saal Ke Baad Paida Hua

Yazeed Ki Paidaish 25 Hijri Ya 26 Hijri Ya 27 Hijri Mein Huyi Hai, Riwayaat Mukhtalaf Hain

Jis Ne Ye Riwayat Bayaan Ki Us Ne Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Par Jhoot Bandhne Ki Wajah Se Apna Thikana Jahannam Mein Banaya, Bukhari Waghaira Tamam Kutub Mein Ye Hadees Hai Jo 40-50 Sahaba Se Marwi Hai :

> Jo Mujh Par Jhoot Bandhe Wo Apna Thikana Jahannam Mein Banaye[1]

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1 (مشکوٰۃ، ص۵۳)

(فتاوی شارح بخاری، ج۲، ص۳۴، ملخصاً)

Behrul Uloom, Hazrate Allama Mufti Abdul Mannan Aazmi Rahimahullah Is Riwayat Ke Mutalliq Likhte Hain Ke Bachpan Mein Hum Ne Jahilo Ki Zubaani Suna Tha Ke Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Yazeed Ko Apne Kandhe Par..... Alakh

Ye Baat Is Tarah Jhoot Hai Ke Sab Jaante Hain Ke Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne 10 Hijri Mein Parda Farmaya Aur Yazeed Ki Paidaish 26 Hijri Mein Huyi To Jo Shakhs Huzoor Ke Parda Farmane Ke 16 Saal Baad Paida Hua Us Ko Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Kab Hazrate Ameer -e- Muawiya Ke Kandhe Par Dekha Aur Kab Us Ko Jahannami Bataya[1]

Faqeeh -e- Millat, Hazrate Allama Mufti Jalaluddin Ahmad Amjadi Rahimahullah Ne Bhi Is Riwayat Ko Apni Do Kitabo Mein Baatil Qaraar Diya Hai[2]

Aisi Riwayat Banane Waalo Ko Manna Padega, Kya Aqal Paayi Hai

Kisi Ko Bhi Kisi Se Mila Dete Hain, Inhein Hayaat Aur Wafat Se Koi Matlab Hi Nahin Hai

Wo Log Bhi Qabil -e- Zikr Hain Jo Aisi Riwayaat Ko Dhadalle Se Bayaan Karte Hain

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1 (فتاوی بحر العلوم، ج٦، ص٣٤٠)

2 (انظر: خطبات محرم، ص٣٠٥۔ وسیرت سیدنا امیر معاویہ، ص١٧، ١٨)

Dumba Jannati Ya Dunyawi?

Hum Bachpan Se Hi Ye Baat Sunte Aa Rahe Hain Ke Jab Hazrate Ibrahim Alaihissalam Ne Apne Bete Hazrate Ismayeel Alaihissalam Ko Allah Ta'ala Ki Raah Mein Qurban Karne Ke Liye Zibah Karna Chaha To Allah Ta'ala Ke Hukm Se Hazrat Jibreel Alaihissalam Ek Dumba Le Kar Aaye Aur Hazrate Ismayeel Alaihissalam Ki Jagah Wo Dumba Zibah Hua

Is Waqiye Ko Mukhtalaf Tariqo Se Alfaaz Ki Kami Wa Beshi Ke Saath Bayaan Kiya Jaata Hai Lekin Jab Hum Kayi Kitabo Mein Is Waqiye Par Ghaur Karenge To Zibah Hone Waale Dumbe Ke Baare Mein Kayi Sawalaat Zahan Mein Aayenge, Misaal Ke Taur Par Kuchh Sawalat Zel Mein Bayaan Kiye Jaate Hain :

(1) Kya Zibah Hone Waala Dumba Jannati Tha?

(2) Uska Gosht Kahan Gaya?

(3) Kitabo Mein Likha Hai Ke Uska Gosht Isliye Nahin Pakaya Gaya Kyunki Jannati Cheezo Par Aag Asar Nahin Karti To Ab Sawal Ye Paida Hota Hai Ke Hajjaj Bin Yusuf Ke Daur Mein Us Jannati Dumbe Ki Seeng Mein Aag Kaise Lagi?

(4) Kayi Kitabo Mein Jab Uske Seeng Ke Jalne Ki Sarahat Maujood Hai To Phir Uske Jannati Hone Par Harf Aayega Ya Nahin?

Is Mukhtasar Se Mazmoon Mein Hum Isi Tarah Ke Kuchh Sawalo Ke Jawabaat Dalail Ki Raushni Mein Dene Ki Koshish Karenge

Hazrat Allama Mufti Muhammad Ismayeel Husain Noorani Likhte Hain Ke Jo Dumba Hazrate Ismayeel Alaihissalam Ki Jagah Zibah Hua Tha Wo Kahan Se Aaya Tha? Is Baare Mein Mukhtalif Aqwaal Hain, Aksar Mufassireen Ki Raaye Ye Hai Ke Wo Dumba Jannat Se Utara Gaya Tha, Jaisa Ke Tafseer -e- Khazin, Tafseer -e- Baghwi Aur Deegar Tafaseer Mein Maujood Hai[1]

Ab Raha Ye Sawal Ke Us Dumbe Ka Gosht Kahan Gaya Ya Kaise Taqseem Hua? To Is Hawale Se Allama Saawi Maliki Aur Syed Suleman Jamal Ki Raaye Ye Hai Ke Wo Dumba Chunki Jannat Se Utara Gaya Tha Aur Jannat Ki Cheezo Par Aag Asar Nahin Karti Isliye Uska Gosht Pakaya Nahin Gaya Balki Use Parindo Aur Darindo Ne Kha Liya, Allama Saawi Rahimahullah Likhte Hain Ke Us Dumbe Ke Ajza Ko Parindo Aur Darindo Ne Kha Liya Kyunki Jannat Ki Cheezo Par Aag Asar Nahin Karti Aur Allama Syed Suleman Jamal Rahimahullah Likhte Hain Ke Ye Baat Saabit Hai Ke Jannat Ki Kisi Cheez Par Aag Asar Nahin Karti, Isliye Us Dumbe Ka Gosht Pakaya Nahin Gaya Balki Use Darindo Aur Parindo Ne Kha Liya[2]

Isi Tarah Hazrat Allama Mufti Muhammad Yunus Raza Owaisi Likhte Hain Ke Hazrat Ibrahim Alaihissalam Ne Jis Jannati Mendhe Ko Zibah Kiya Uska Gosht Kisne Khaya Tha? Is Baare Mein Koi Riwayat Nazar Se Na Guzri Albatta Ye Dekha Ke Uske Gosht Ko Parindo Aur Darindo Ne Khaya Tha

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1 (خازن، ج۴، ص۳۹)

2 (حاشیۃ الجمل علی الجلالین، ج۳، ص۵۴۹)

(انظر: انوار الفتاوی، ج1، ص287، فرید بک سٹال لاہور)

Tafseer -e- Saawi Mein Hai Ke Zibah Hone Ke Baad Mendhe Ke Gosht Ko Darindo Aur Parindo Ne Kha Liya Kyunki Aag Jannati Cheezo Par Asar Nahin Karti[1]

Mazkoora Ibaraat Se Maloom Hua Ke Wo Dumba Jannati Tha Aur Isi Wajah Se Uska Gosht Pakaya Nahin Gaya Lekin Baat Yahan Khatm Nahin Hoti, Abhi Humare Saamne Aur Bhi Kuchh Aqwal Hain Jinse Uljhanein Mazeed Badhti Hain, Chunanche :

Tafseer Ki Kayi Kitabein Maslan Tafseer -e- Kabeer, Tafseerat -e- Ahmadiya, Tafseer -e- Tabri, Tafseer Ibne Kaseer, Tafseer -e- Qurtubi Aur Tafseer Roohul Bayaan Waghaira Mein Sarahatan Is Baat Ka Zikr Hai Ke Us Mendhe Ki Seeng Kaaba Shareef Mein Aaweza Thi Yahan Tak Ke Hazrat Abdullah Bin Zubair Radiallaho Ta'ala Anho Ke Zamane Mein Fitna -e- Hajjaj Bin Yusuf Ke Waqt Kaabe Mein Aag Lagi Aur Wo Seeng Jal Gayi

Ab Ye Samajh Mein Nahin Aata Ke Jab Us Mendhe Ka Gosht Is Wajah Se Nahin Pakaya Gaya Ke Wo Jannati Hai Aur Jannati Cheezo Par Aag Asar Nahin Karti To Phir Uske Seeng Mein Aag Kaise Lag Gayi Aur Wo Kaise Jal Gayi? Ab Ya To Wo Jannati Nahin Aur Agar Jannati Hai To Seeng Ka Jalna Mumkin Nahin, Is Gutthi Ko Suljhane Ke Liye Ab Hum Mazeed Aqwaal Naqal Kar Rahe Hain, Mulahiza Farmayein :

Fatawa Faqeeh -e- Millat Mein Ek Sawal Hua Ke Hazrate Ibrahim Alaihissalam Ne Jis Jannati Mendhe Ko Zibah Kiya Tha

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1 (صاوی، ج۳، ص۳۲۲)

(انظر: فتاوی بریلی شریف، ص301، زاویہ پبلشرز لاہور)

Use Jaanwaro Ne Kha Liya Aur Uski Seeng Kaaba Mein Rakh Di Gayi Jo Kaaba Mein Aag Lagne Ki Wajah Se Jal Gayi To Sawal Ye Hai Ke Jab Jannati Cheezo Ko Aag Nahin Kha Sakti To Phir Wo Seeng Kaise Jal Gayi?

Jawab Mein Likha Hai Ke Jo Mendha Hazrat Ismayeel Alaihissalam Ki Jagah Zibah Hua Uske Baare Mein Mufassireen Ka Ikhtelaf Hai

Baaz Ke Nazdeek Ye Hai Ke Wo Jannat Se Aaya Tha Aur Baaz Ke Nazdeek Ye Hai Ke Wo Allah Ki Taraf Se Shabbir Pahad Se Utara Gaya Tha Aur Agar Ye Sahih Hai Ke Yazeedi Hamle Ke Waqt Uski Seengein Jal Gayi Thi To Zaahir Yahi Hai Ke Wo Shabbir Pahad Hi Se Aaya Tha[1]

Hazrat Allama Mufti Muhammad Waqaruddin Alaihi Rehma Se Sawal Hua Ke Zibah Hone Waale Dumbe Ka Gosht Kahan Gaya? Aag Utha Kar Le Gayi, Baant Diya Gaya Ya Darindo Ne Kha Liya?

Aapne Jawab Mein Irshad Farmaya Ke Is Baare Mein Tafaseer Mein Mukhtalif Aqwal Bayaan Kiye Gaye Hain, Is Par To Ittefaq Hai Ke Us Dumbe Ke Seeng Khana -e- Kaaba Mein Rakhe Gaye The Aur Huzoor -e- Akram صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Zaahiri Hayaat Tak Mahfooz The

Hazrat Abdullah Bin Zubair Radiallaho Ta'ala Anho Ke Zamane Mein Hajjaj Bin Yusuf Ne Makke Par Hamla Kiya Tha Jisse Khana -e- Kaaba Mein Aag Lag Gayi Thi.... To Seengo Ka Kya Hua, Iska Tazkira Nahin Milta (Aur) Gosht Ke Mutalliq

1 (انظر: فتاوی فقیہ ملت، ج۲، ص۲۸۱، کتاب الخطر والاباحۃ، شبیر برادرز لاہور)

Zyada Mash'hoor Qaul Ye Hai Jise Allama Saawi Ne Apni Tafseer Mein Likha Hai Ke Iska Gosht Jaanwar Kha Gaye The[1]

Hazrat Allama Mufti Mufti Khaleel Khan Barkati Se Sawal Hua Ke Hazrat Ibrahim Alaihissalam Ne Jis Dumbe Ko Zibah Farmaya Tha Uski Khaal Kidhar Gayi?

Jawab Mein Likhte Hain Ke Faqeer Ke Ilm Mein Nahin Ke Wo Khaal Kahan Gayi[2]

Mazkoora Tamam Ibaraat Se Bhi Baat Mukammal Taur Par Samajh Mein Nahin Aati Lihaza Ab Hum Ek Aakhiri Ibarat Ko Naqal Karne Par Iktefa Karte Hain, Is Ibarat Ke Baad Hum Koi Tabsira Nahin Karenge

Hazrat Allama Muhammad Aasim Raza Qadri Se Isi Baare Mein Sawal Kiya Gaya To Aapne Tehqeeqi Jawab Tehreer Farmaya Jiski Tasdeeq Hazrat Allama Mufti Qaazi Muhammad Abdur Raheem Bastawi Ne Farmayi

Aap Jawab Mein Likhte Hain Ke Ye Baat To Sahih Hai Ke Jannati Cheezo Par Aag Asar Nahin Karti Jaisa Ke Allama Saawi Ne Apni Tafseer Mein Likha Hai Aur Mendhe Ki Seengo Ke Jalne Ki Sarahat Kutub -e- Tafaseer Mein Maujood Hain Maslan Tafseer -e- Kabeer, Tafseerat -e- Ahmadiya, Tafseer -e- Tabri, Tafseer Ibne Kaseer, Tafseer -e- Qurtubi Aur Tafseer Roohul Bayaan Waghaira

(Mazeed Likhte Hain Ke) Us Mendhe Ke Jannati Hone Mein Ikhtelaf Hai Chunanche Ek Riwayat Mein Hai Ke Hazrat

1 (انظر: وقار الفتاوی، ج۱، ص۷۰، باب متعلقہ انبیاے کرام)

2 (انظر: احسن الفتاوی المعروف بہ فتاوی خلیلیہ، ج۱، ص۳۹۹، ضیاء القرآن پبلی کیشنز لاہور)

Ismayeel Alaihissalam Ki Jagah Jo Jaanwar Zibah Hua Wo Ek Pahadi Bakra Tha Jo Shabbir Pahad Se Utra Tha Aur Yahi Hazrat Ali Radiallaho Ta'ala Anho Ka Bhi Qaul Hai To Is Soorat Mein Koi Ikhtelaf Nahin Lekin Hazrat Ibne Abbas Wa Allama Sadi Aur Deegar Mufassireen Ke Kalaamo Mein Ye Hai Ke Wo Jannati Mendha Tha Jise Ba Hukme Ilahi Hazrat Jibrayeel Alaihissalam Le Kar Aaye Aur Ye Wahi Mendha Tha Jiski Hazrat Adam Alaihissalam Ke Bete "Haabil" Ne Qurbani Ki Thi

Ye Mendha Chalees Saal Tak Jannat Mein Charta Raha Aur Phir Hazrat Ismayeel Alaihissalam Ki Jagah Qurban Kiya Gaya Magar Isse Iska Fi Nafsihi Jannati Hona Saabit Nahin Hota Balki Tafseer -e- Roohul Bayaan Ki Riwayat Ke Mutabiq Ye Wahi Mendha Tha Jise Hazrat Adam Alaihissalam Ke Bete Ne Bargaah -e- Ilahi Mein Pesh Kiya Tha[1]

In Riwayaat Se Iska Jannati Hona Saabit Nahin Hua To Ab Iski Seeng Ka Jalna Dunyawi Cheez Ka Jalna Hua Bahar Haal Tafseeri Riwayaat Mukhtalif Hain Qatayi Faisla Mushkil Hai[2]

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1 (تفسیر روح البیان، ج۲، ص۳۷۹)

2 (انظر: فتاوی بریلی شریف، ص۳۶۴، ۳۶۵، ۳۶۶، زاویہ پبلشرز لاہور)

Sirf Ummul Momineen

Nabiye Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Biwiya Sirf Musalman Mardo Ki Maayein Hain Aurato Ki Nahin!

Ek Aurat Ne Hazrate Ayesha Siddiqa Radiallaho Ta'ala Anha Se Kaha: Aye Maa! To Hazrate Ayesha Ne Farmaya:

انا ام رجالکم و لست ام نسائکم

"Main Tumhare Mardo Ki Maa Hoon, Tumhari Aurato Ki Maa Nahin Hoon"[1]

Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullah Likhte Hain Ke Azwaaj -e- Mutah'haraat Ummahaatul Momineen Hain Ummahaatul Mominaat Nahin, Ummul Momineen Hazrate Ayesha Radiallaho Ta'ala Anha Farmati Hain Ke Main Tumhare Mardo Ki Maa Hoon Aurato Ki Maa Nahin Hoon[2]

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1 (انظر: درمنثور للسیوطی، ج۵، ص۱۸۳؛
وتفسیر درمنثور اردو، ج۵، ص۵۲۵؛
والسنن الکبری، ج۷، ص۷۰، ر۱۳۵۷۰؛
وطبقات ابن سعد، ج۸، ص۶۷؛
وسبل الھدی والرشاد، ج۱۱، ص۱۴۶؛
وزاد المسیر، ج۶، ص۱۸۲؛
وتفسیر قرطبی، ج۱۴، ص۱۲۳؛
وفتح القدیر، ج۴، ص۲۶۳)

2 (انظر: فتاوی رضویہ، ج۱۲، ص۱۷۶)

Marajal Bahrain Aur Al Lulu Wal Marjaan

Kuchh Naya Hona Chahiye, Is Chakkar Mein Baaz Muqarrireen Jo Paate Hain Bayaan Kar Dete Hain, Ye Bhi Nahin Dekhte Ke Jo Hum Bayaan Kar Rahe Hain Wo Kis Had Tak Durust Hai

Baaz Log Quran -e- Paak Ki Surah -e- Rahman Mein Warid Huye Lafz "Marajal Bahrain" Se Hazrate Ali Aur Hazrate Fatima Muraad Lete Hain Aur "Al Lulu Wal Marjaan" Se Hasanain Kareemain Ko Muraad Lete Hain Halanki Ye Sahih Nahin Hai

Shaykhul Hadees, Hazrate Allama Ghulam Rasool Qasmi Likhte Hain :

Allama Jalaluddin Suyooti Rahimahullah Farmate Hain Ke Ye Jahilana Taweel Hai Jo Shiyo Ne Ki Hai[1]

Mulla Ali Qaari Rahimahullah Ne Likha Hai Ke "Marajal Bahrain" Aur "Al Lulu Wal Marjaan" Ki Ye Taweel Shia Jaise Jahil Aur Ahmaq Logon Ka Kaam Hai[2]

Allama Ibne Taimiya Ne Likha Hai Ke Ye Tafseer Shiyo Ne Ghadi Hai[3]

Allama Ghulam Rasool Qasmi Ek Dusre Maqam Par Likhte Hain :

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1 (الاتقان فی علوم القرآن، ج۲، ص۱۸۰)

2 (مرقاۃ، ج۱، ص۲۹۲)

3 (مقدمہ تفسیر ابن تیمیہ، ص۲۹)

(انظر: سانحۂ کربلا، ص۱۶)

Is Taweel Ke Baare Mein Ulama Ne Saaf Likha Hai Ke Ye Jahilo Aur Ahmaqo Ki Taweel Hai Jaise Rawafiz[1]

Ye Taweel Kuchh Kitabo Mein Bhi Dekhne Ko Milti Hai

Shaheed Ibne Shaheed Naami Kitab Mein Is Ka Milna Koi Badi Baat Nahin Lekin Chand Motabar Ulama Ne Bhi Ise Fazail -e- Ahle Bait Ke Ziman Mein Naqal Kar Diya Hai Jo Ke Ek Khata Hai

Yaqeenan Un Se Aisa Adam -e- Tawajjoh Ki Wajah Se Hua Hai Lekin Ab Jab Maloom Ho Jaaye To Phir Ise Bayaan Karna Jahalat Ke Siwa Kuchh Nahin Hai

1 (الاتقان للسیوطی، مرقاۃ للقاری، مجمع البحار، فیض القدیر)

(انظر: اصلاح امت، ص۱۱)

Sihah Sitta Aur Hazrate Ameer -e- Muawiya

Sahabi -e- Rasool, Katib -e- Wahi, Hazrate Sayyiduna Wa Maulana Ameer -e- Muawiya Radiallaho Ta'ala Anho Se Ahkaam -e- Shariat Ke Silsile Mein Ashaab -e- Sitta Ne Darje Zel Ahadees Riwayat Ki Hain :

(1) Aurato Ke Baalo Mein Jooda Banane Ki Hurmat Ki Hadees[1]

(2) Meri Ummat Ka Ek Giroh Humesha Haque Ke Hamrah Ghalib Rahega[2]

(3) Namaze Asr Ke Baad Nafal Padhne Se Mana Ki Hadees[3]

(4) Maangne Mein Israar Aur Jhagadna Mana Hai[4]

(5) Ye Baat Humesha Quresh Mein Rahegi[5]

(6) Sharab Noshi Karne Waale Ko Kode Maarna Aur Chauthi Baar Peene Par Qatl Kar Dena[6]

(7) Resham, Sona Aur Darindo Ki Khaal Pehenna Mana Hai[7]

(8) Ummat -e- Muhammadiya Ka Firqo Mein Taqseem Hona[8]

(بخاری و مسلم)

(بخاری و مسلم)

(بخاری، مسلم، ابوداؤد، نسائی)

(مسلم)

(بخاری)

(ابوداؤد و. ترمذی)

(ابوداؤد)

(ابوداؤد، نسائی، ابن ماجه)

(9) Imam Se Pehle Ruku Wa Sujood Karne Ki Mumana'at[1]
(10) Shighaar Ki Shadi Karna Mana Hai[2]
(11) Inhone Rasoolullah Ki Tarah Wuzu Kiya[3]
(12) Noha Giri Aur Wawela Mana Hai[4]
(13) Logon Ke Qiyaam Par Raazi Hona Mana Hai[5]
(14) Mad'ha Saraayi Mein Mubalgha Karna Mana Hai[6]
(15) Har Nasha Aawar Cheez Ki Hurmat[7]
(16) Namaz Mein Sahaw Wa Nisyaan Waale Ka Hukm[8]
(17) Hajjo Umra Mein Qiraan Karna Mana Hai[9]
(18) Hajjo Umra Ke Baad Baal Kaatna[10]
(19) Jima Ke Waqt Pehne Huye Kapde Mein Namaz Padhna Agar Us Mein Napaki Ka Asar Na Ho[11]
(20) Dus Muharram Ka Roza Farz Nahin Hai[12]

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1 (ابوداؤد و ابن ماجه)
2 (ابوداؤد)
3 (ابوداؤد)
4 (ابن ماجه)
5 (ابوداؤد و ترمذی)
6 (ابن ماجه)
7 (ابن ماجه و ابوداؤد)
8 (نسائی)
9 (ابوداؤد)
10 (بخاری و مسلم)
11 (ابوداؤد، نسائی، ابن ماجه)
12 (بخاری، مسلم، نسائی)

(21) Hijrat Khatm Nahin Huyi[1]

(22) Sona Pehenna Mana Hai Magar Tukde Tukde Kiya Hua[2]

(23) Mubham Kalaam Se Logon Mein Mughalta Paida Karne Se Mana Kiya Gaya Hai[3]

(24) Jumuah Aur Nafali Namaz Ke Darmiyan Kalaam Ya Masjid Se Khurooj Kar Ke Farq Karna[4]

(25) Allah Ta'ala Har Gunah Muaaf Farma Dega Magar Qatle Momin Aur Shirk Billah Nahin[5]

(26) Sifarish Karo Ajro Sawaab Paaoge[6]

(27) Logon Ko Auraat (Har Chhupane Waali Cheez) Ka Tatabbo Karna Makrooh Kaam Hai[7]

(28) Allah Ta'ala Jis Bande Se Bhalayi Ka Irada Farmata Hai Use Deen Ki Samajh Ata Kar Deta Hai[8]

(29) Laylatul Qadr Ramazanul Mubarak Ki Sattayiswee'n Raat Hai[9]

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1 (ابوداؤد)

2 (ابوداؤد ونسائی)

3 (ابوداؤد)

4 (مسلم و ابوداؤد)

5 (نسائی و ابوداؤد)

6 (ابوداؤد ونسائی)

7 (ابوداؤد و ترمذی)

8 (بخاری و مسلم)

9 (ابوداؤد)

(30) Azaan Dene Waale Ki Azmat Wa Fazeelat Par Hadees[1]

(31) Azaan Ka Jawab Dena[2]

(32) Zikr Ke Halaqaat Ki Fazeelat[3]

(33) Hazrate Talha Ki Fazeelat[4]

(34) Huzoor -e- Akram صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ki Tarikh -e- Wisaal Ke Aap Us Waqt 63 Baras Ke The[5]

(35) Farz Namaz Ke Baad Ki Dua[6]

(36) Khair Insan Ki Fitri Aadat Hai[7]

(37) Dunya Mein Imtehan Aur Pareshani Ke Siwa Kuchh Nahin Bacha[8]

(38) Aamaal Ki Misaal Us Bartan Ki Hai Jis Ka Nichla Jissa Saaf Suthra Hoga To Upar Waala Hissa Bhi[9]

(39) "ان الذین یکنزون الذھب والفضۃ" Ye Aayat Kin Logon Ke Haque Mein Naazil Huyi[10]

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1 (مسلم و ابن ماجہ)

2 (بخاری و نسائی)

3 (مسلم و ترمذی)

4 (ترمذی و ابن ماجہ)

5 (مسلم و ترمذی)

6 (بخاری و مسلم)

7 (ابن ماجہ)

8 (ابن ماجہ)

9 (ابن ماجہ)

10 (فتاوی منصوریہ، ج۲، ص۲۲۷)

Ahle Bait Ki Fazeelat Mein Ek Jhooti Riwayat - Jo Ahle Bait Ki Muhabbat Mein Mara Wo Shaheed Hai

Ahle Bait Ki Fazeelat Ke Hawale Se Ek Riwayat Mash'hoor Hai Jo Kuchh Yun Hai :

Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Wo Shaheed Hai, Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Wo Bakhsha Hua Hai, Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Wo Taayib Hai, Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Wo Kamilul Iman Hai, Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Us Ko Malakul Maut Ne Jannat Ki Basharat Di Phir Munkar Nakeer Ne Basharat Di, Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Us Ko Jannat Mein Is Tarah Bana Sanwar Kar Le Jaaya Jayega Jaise Dulhan Ko Khawind Ke Ghar Le Jaaya Jaata Hai, Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Us Ki Qabr Mein Jannat Ki Do Khidkiya Khol Di Jaati Hain, Suno! Jo Aale Muhammad Ki Muhabbat Par Mara To Allah Ta'ala Us Ki Qabr Ko Rahmat Ke Firishto Ke Liye Mazaar Bana Deta Hai, Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Wo Ahle Sunnat Wa Jama'at Par Mara,
Suno! Jo Aale Muhammad Se Bughz Par Mara Wo Qiyamat Ke Din Aayega To Us Ki Peshani Par Likha Hoga Ke Ye Allah Ki Rahmat Se Maayoos Hai,
Suno! Jo Aale Muhammad Se Bughz Par Mara Wo Kufr Par Mara, Suno! Jo Aale Muhammad Se Bughz Par Mara Wo Jannat Ki Khushbu Bhi Nahin Sunghega

Ye Riwayat Kuchh Kitabo Mein Bhi Maujood Hai, Is Riwayat Ke Baare Mein Hazrate Allama Ghulam Rasool Sayeedi Rahimahullah Likhte Hain :

Ye Riwayat Hadees Ki Kisi Maroof Aur Mustanad Kitab Mein Mazkoor Nahin Hai, Is Riwayat Ko Allama Abu Is'haaq Salabi Ne Apni Tafseer Mein Ek Sanad Ke Saath Riwayat Kiya Hai

Us Sanad Ke Baare Mein Haafiz Ibne Hajar Asqalani Rahimahullah Likhte Hain Ke Ye Mauzu Hai Aur Is Riwayat Ke Manghadat Hone Ke Aasaar Bilkul Waazeh Hain[1]

Is Riwayat Ko Dusre Mufassireen Sanad Ki Tehqeeq Ke Baghair Naqal Dar Naqal Karte Chale Gaye (Phir Kayi Mutakhireen Ne Baghair Tehqeeq Ise Naqal Kar Diya)[2]

Jab Fazail -e- Ahle Bait Mein Ahadees -e- Sahiha Maujood Hain To Phir Mauzu Riwayaat Ka Sahara Lene Ki Kya Zaroorat Hai Hatta Ke Kisi Taan Karne Waale Ko Ye Kehne Ka Mauqa Mile Ke Fazail -e- Ahle Bait To Sirf Mauzu Aur Batil Riwayaat Se Saabit Hain

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1 (الکاف الشاف فی تخریج احادیث الکشاف، ج۴، ص۲۲۰)

2 (تبیان القرآن، ج۱۰، ص۵۸۵)

Kya Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Wafaat Baarah Rabi Ul Awwal Ko Hui?

Meelad Un Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Par Aitraaz Karne Waale Yah Bhi Aitraaz Karte Hain Ki Chunki Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Wafaat Baarah Rabi Ul Awwal Ko Hui, Isi Liye Meelad Ki Khushi Manana Sahih Nahin Hai,

Pehli Baat To Yah Hai Ki Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Wafaat Baarah Rabi Ul Awwal Ko Nahin Hui Aur Doosri Baat Yah Ki Agar Hoti Bhi To Is Wajah Se Meelad Ki Khushi Manane Par Koi Farq Nahin Padhta

Bukhari Shareef Ki Hadees Ke Mutaabiq Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Wafat Rabi Ul Awwal Ke Mahine Mein Peer Ke Din Hui Aur Jis Saal Hajjat Ul Wada'A Tha, Us Saal Yaum E Arfa Jumu'ah Ke Din Tha Yaani Zulhijjah Ki Nau Tareekh Jumu'ah Ko Thi

Ab Rabi Ul Awwal Ko Teen Mahine Rah Jaate Hain, Zul Hijjah, Muharram Aur Safar; Ab Hisaab Lagaya Jaaye To Rabi Ul Awwal Ke Mahine Mein Peer Ka Din Kisi Tarah Baarah Tareekh Ko Nahin Aata

Agar Teenon Mahine Tees Din Ke Tasleem Kar Liye Jaaye To Peer Ka Din Chaar Rabi Ul Awwal Hogi Aur Agar Teenon Mahine Untees Din Ke Tasleem Kar Liye Jaaye To Peer Ke Din Do Rabi Ul Awwal Hogi Aur Agar Do Mahine Tees Ke Aur Ek Untees Ka Tasleem Kiya Jaaye To Peer Ke Din Saat Rabi Ul Awwal Hogi Aur Agar Yeh Farz Kiya Jaaye Ki Do Mahine Untees

Ke Aur Ek Maheena Tees Ka Tha (Aur Yahi Saheeh Hai) To Peer Ke Din Ek Rabi Ul Awwal Hogi

Kisi Bhi Tarah Hisaab Lagaya Jaaye To Peer Ka Din Baarah Rabi Ul Awwal Ko Nahin Aata Jis Se Saaf Zaahir Hai Ki Wafaat Baarah Tareekh Ko Nahin Hui

Kayi Ulama -E- Ahle Sunnat Ne Bhi Tasreeh Ki Hai Ki Tareekh -e- Wafaat Ya To Ek Rabi Ul Awwal Hai Ya Do, Hatta Ki Aitraaz Karne Waalon Ke Ulama Ne Bhi Waazeh Alfaaz Mein Likha Hai Ki Kisi Tarah Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Wafaat Baarah Rabi Ul Awwal Ko Nahin Hui

Hawale Zel Mein Naql Kiye Jaate Hain[1]

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1 (انظر: الطبقات الکبری، ج۲، ص۲۰۸، ۲۰۹،

دلائل النبوۃ، ج۷، ص۲۳۵،

مختصر تاریخ دمشق، ج۲، ص۳۸۷،

تهذیب الکمال، ج۱، ص۵۵،

الاشارۃ الی سیرت المصطفی، ص۳۵۱،

الروض الانف مع السیرۃ النبویۃ، ج۴، ص۴۳۹، ۴۴۰،

البدایہ والنہایہ، ج۴، ص۲۲۸، فتح الباری، ج۸، ص۴۷۳، ۴۷۴،

عمدۃ القاری، ج۱۸، ص۶۰، التوشیح، ج۴، ص۱۴۳،

سبل الهدی والرشاد، ج۱۲، ص۳۰۵، المرقاۃ، ج۱، ص۲۳۸،

انسان العیون، ج۳، ص۴۷۳، سیرت رسول عربی، ص۲۲۶،

اشرف علی تهانوی، نشر الطیب، ص۲۴۱،

شبلی نعمانی، سیرت النبی، ج۲، ص۱۰۶، ۱۰۷)

(ماخذ: علامہ غلام رسول سعیدی، تبیان القرآن، ج۷، ص۵۷۶ تا ۵۷۸)

Huzoor Ka Shajra Hazrate Adam Tak Bayaan Karna

Baaz Muqarrireen Huzoor Sallallaho Ta'ala Alaihi Wasallam Ka Nasab Hazrate Adam Alaihissalam Tak Bayaan Karte Hain Jo Ke Ehtiyat Ke Khilaf Hai

Imam Bukhari Ne Apni Sahih Mein Baab Mab'asin Nabiyyi Sallallaho Ta'ala Alaihi Wasallam Mein Bayaan Kiya Hai :

محمد بن عبداللہ بن عبدالمطلب بن ہاشم بن عبد مناف ابن قصی بن کلاب بن

مدرکۃ ابن الیاس ابن مضر بن نزار بن معد بن عدنان (بخاری)

Imam Ahmad Bin Hasan Bayhaqi (Mutawaffa 458 Hijri) Apni Sanad Ke Saath Riwayat Karte Hain Ke Hazrate Anas Bin Maalik Radiallaho Ta'ala Anho Ne Bayaan Kiya Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Irshad Farmate Hain :

Main Muhammad Bin Abdullah Bin Abdul Muttalib Bin Hashim Bin Abde Manaf Bin Qusayi Bin Kilaab Bin Murra Bin Kaab Bin Luyi Bin Ghalib Bin Fehar Bin Malik Bin Annadar Bin Kinana Bin Khuzaima Bin Mudrika Bin Ilyaas Bin Mudar Bin Nizaar Hoon, Allah Ta'ala Ne Jab Bhi Logon Ke Do Giroh Kiye To Allah Ta'ala Ne Mujhe Un Mein Se Behtar Giroh Mein Rakha So Mujhe Maa Baap Mein Se Zaahir Kiya Gaya Hai Aur Jahiliyat Ki Badkariyo Mein Se Kisi Cheez Ne Nahin Chhua, Hazrate Adam Se Le Kar Apne Baap Aur Apni Maa Tak Main Nikah Se Paida Kiya Gaya Hoon, Zina Se Nahin Paida Kiya Gaya Pas Main Apni Zaat Ke Lihaaz Se Aur Apne Nasab Ke Lihaaz Se Tum Sab Se Afzal Hoon[1]

1 (سنن بیہقی، ج۱، ص۱۷۵)

Khud Huzoor Sallallaho Ta'ala Alaihi Wasallam Ne Apna Nasab Hazrate Adam Tak Bayaan Nahin Farmaya Aur Imam Bukhari Ne Adnan Tak Ka Zikr Kiya Hai, Hazrate Adam Tak Nahin Kiya

Allama Ghulam Rasool Sayeedi Rahimahullahu Ta'ala Likhte Hain Ke Yahan Tak Nasab Par Ijma Hai Aur Iske Upar Bahut Ikhtelaf Hai[1]

Ehtiyat Yahi Hai Ke Hazrat Adam Alaihissalam Tak Bayaan Na Kiya Jaaye

1 (نعم الباری،ج۷،ص۵۶)

Kya Chhat Phaad Kar Meraj Ke Liye Safar Hua?

Behrul Uloom, Hazrat Allama Mufti Abdul Mannan Aazmi Rahimahullahu Ta'ala Se Sawal Kiya Gaya Ke Zaid Kehta Hai Ke Jab Huzoor Sallallaho Ta'ala Alaihi Wasallam Ko Meraj Huyi To Aap Umme Haani Ke Ghar Mein Tashreef Farma The Aur Aap Chhat Phaad Kar Arshe Mualla Par Gaye, Darwaze Se Nahin Isliye Zanjeer Hilne Ki Koi Zaroorat Nahin Aur Ye Zanjeer Ke Hilne Waali Baat Sahih Nahin Aur Allah Ta'ala Se 90 Baatein Huyi Jin Mein Se 60 Aapne Bayaan Ki Aur 30 Chhupa Li

Aap Jawab Mein Likhte Hain Ke :

Hadees Mein Jibreel -e- Ameen Ke Baare Mein To Ye Hai Ke Jab Wo Meraj Ke Liye Aaye To Darwaze Se Nahin Balki Chhat Ko Phaad Kar Aaye Lekin Huzoor Isi Phati Huyi Chhat Se Arsh Pe Gaye Ye Baat Riwayat Mein Nahin Balki Zaid Ki Atkal Pachhu Hai

Mulla Ali Qaari Ne Mirqaat Mein Aur Shaykh Abdul Haq Muhaddise Dehelvi Ne Lam'aat Mein Likha Hai Ke :

Riwayato Mein Is Mauqe Par Kayi Alfaaz Aaye Hain, Kisi Mein Hai Ke Main Hateem Mein So Raha Tha Aur Baaz Mein Hai Ke Baitullah Ke Paas Tha Aur Baaz Mein Hai Ke Mere Ghar Ki Chhat Khuli Aur Main Makka Mein Tha Aur Baaz Mein Hai Ke Shaibe Abi Talib Se Meraj Huyi Aur Baaz Mein Hai Umme Haani Ke Ghar Se, In Sab Riwayato Mein Tatbeeq Ye Hai Ke Ye Sab Jagahein Qareeb Hi Hain,

Aap Umme Haani Ke Ghar The, Ghar Ki Chhat Khuli Aur Isse Firishta Utra Phir Wo Mujhe Baitullah Shareef Mein Le Aaya

Dekhiye Yahan Saaf Tehreer Hai Ke Ghar Mein Se Kaaba Shareef Ke Paas Laaye To Ghar Ki Chhat Phaad Ke Aane Ki Kya Zarurat Thi

Zaid Kisi Riwayat Mein Ye Nahin Dikha Sakta Ke Huzoor Chhat Phaad Kar Arshe Mualla Ke Liye Gaye

Aaj Log Deeno Mazhab Se Door Ho Gaye Hain, Be Padhe Likhe Log Deeni Mamlaat Mein Dakhal Dene Lage Hain

Khud Bhi Gumraah Hote Hain Aur Dusro Ko Bhi Gumraah Karte Hain[1]

1 (فتاوی بحر العلوم، ج۵، ص۱۸۱، ۱۸۲)

Kya Ghause Aazam Khel-Khel Mein Bachhe Zinda Karte The?

Ek Riwayat Taqreero Mein Bayaan Ki Jaati Hai Ke Huzoor Ghause Aazam Radiallaho Ta'ala Anho Apne Bachpan Mein Jab Bachho Ke Saath Khelte To Yun Karte Ke Bachho Ko Zameen Par Lita Diya Karte Phir Unhein Murda Batla Kar Lafze "Qum Bi Iznillah" (Yaani Allah Ke Hukm Se Khada Ho Jaa) Keh Kar Zinda Kar Diya Karte The

Inhi Dino Ek Aurat Ke Bachhe Ka Inteqal Ho Gaya To Use Kisi Ne Kaha Ke Ise Baghdad Le Jaao Wahan Abdul Qadir Naami Ek Bachha Hai Jo Thokar Maar Kar Murdo Ko Zinda Kar Diya Karta Hai, Wo Baghdad Aayi Aur Apne Bachhe Ko Zinda Bachho Ki Saf Mein Lita Diya To Huzoor Ghause Aazam Ne "Qum Bi Iznillah" Keh Kar Thokar Maari To Saare Bachhe Khade Ho Gaye Par Wo Khada Na Hua, Ye Dekh Kar Huzoor Ghause Aazam Ne Use "Qum Bi Izni" (Yaani Mere Hukm Se Khada Ho) Kaha To Wo Zinda Ho Gaya

Baaz Log Is Waqiye Ki Nisbat Shams Tabrez Ki Taraf Karte Hain.

Is Riwayat Ke Baare Mein Huzoor Tajushshariah, Allama Mufti Akhtar Raza Khan Alaihirrahma Likhte Hain Ke Waqiye Ki Nisbat Ghause Paak Ki Taraf Ho Ya Shams Tabrez Ki Janib, (Jis Ne Ise Bayaan Kiya Us) Imam Par Suboot Dena Behar Haal Laazim,

Agar Suboot De To Khair Warna Be Tauba Wa Ruju (Jab Tak Tauba Wa Ruju Na Kare) Use Imam Banana Gunaah[1]

1 (فتاوی تاج الشریعہ، جلد ۴، صفحہ ۱۰۶)

Hazrate Ameere Muawiya Aur Shadi Na Karne Ka Irada - Ek Riwayat Ki Tehqeeq

Sahabi -e- Rasool, Hazrate Ameere Muawiya Radiallaho Ta'ala Anho Ke Mutalliq Ye Bayaan Kiya Jaata Hai Ke Aapne Ek Khwab Dekha Ke Aasman Se Do Chamakte Huye Sitare Nikle Aur Unhein Saanp Kha Gaya

Aapne Jab Ye Khwab Nabiye Kareem Sallallaho Ta'ala Alaihi Wasallam Ki Bargaah Mein Arz Kiya To Aap Sallallaho Ta'ala Alaihi Wasallam Ne Iski Ye Tabeer Irshad Farmayi Ke (Aye Ameere Muawiya) Tumhari Awlaad Meri Awlaad Ko Kha Jayegi

Hazrate Ameere Muawiya Ne Shadi Na Karne Ka Irada Kar Liya Par Ek Aisa Marz Hua Ke Majboor Ho Kar Shaadi Karni Padi

Mujhe Mere Ek Dost Ne Ye Riwayat Saalo Pehle Sunai Thi Aur Us Marz Ki Tafseel Bhi Batai Thi Ke Sharmgaah Mein Aisa Dard Hua Ke Shadi Ke Bina Uska Ilaaj Mumkin Na Tha Lihaza Aapko Shadi Karni Padi

Is Riwayat Ke Baare Mein Behrul Uloom, Hazrate Allama Mufti Abdul Mannan Aazmi Rahimahullahu Ta'ala Farmate Hain Ke Ye Hum Ko Kisi Mustanad Kitab Mein Nahin Mila, Mere Khayaal Mein Ye Kisi Ki Manghadat Kahani Hai Jo Kisi Ne Ghadi Hai,

Bachpan Mein Hum Ne Jahilo Ki Zubaani Suna Tha Ke Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Yazeed Ko Apne Kandhe Par Bithaye Huzoor Sallallaho Ta'ala Alaihi

Wasallam Ke Paas Gaye To Aap Sallallaho Ta'ala Alaihi Wasallam Ne Irshad Farmaya Ke Jannati Baap Ke Kandhe Par Jahannami Beta

Ye Baat Is Tarah Jhoot Hai Ke Sab Jaante Hain Ke Huzoor Sallallaho Ta'ala Alaihi Wasallam Ne 10 Hijri Mein Parda Farmaya Aur Yazeed Ki Paidaish 26 Hijri Mein Huyi To Jo Shakhs Huzoor Ke Parda Farmane Ke 16 Saal Baad Paida Hua Us Ko Huzoor Sallallaho Ta'ala Alaihi Wasallam Ne Kab Hazrate Ameer -e- Muawiya Ke Kandhe Par Dekha Aur Kab Us Ko Jahannami Bataya[1]

1 (فتاوی بحر العلوم، ج٦، ص٣٤٠)

Ghaus Paak Ne Kaha Ke "Mai Allah" Ek Riwayat

Kaha Jaata Hai Ke Ek Baar Ghause Aazam Radi Allaahu Ta'ala Anhu Zikr Kar Rahe The Aur Un Ke Mureedin Bhi Shamil The. Ghause Paak Radi Allaahu Ta'ala Anhu Bilkul Mustaghriq Ho Gaye Aur Zubane Paak Se Kahne Lage "Mai Allaah, Mai Allaah"

Zikr Ke Baad Logo Ne Poocha Ke Hazrat Aap "Mai Allaah" Kah Rahe The To Aap Ne Farmaya Ke Agar Ab Mai Aayinda Aisa Karu To Aap Log Mujhe Qatl Kar Dein, Dobara Zikr Hua To Phir Aap Ne Wahi Alfaaz Kahe To Logo Ne Talwar Utha Kar Maarna Shuru Kiya To Ulta Un Logo Ke Sar Mein Waar Lag Raha Tha. Thodi Der Ke Baad Ghause Paak Radi Allaahu Ta'ala Anhu Hosh Mein Aaye Dekhte Hain Ke Sab Jagah Khoon Hi Khoon Hai, Kisi Ka Haath Kata Hai To Kisi Ka Pair Kata Hai To Kisi Ka Badan Lahuluhan Hai To Ghause Paak Radi Allaahu Ta'ala Anhu Ne Dua Ki Aur Sab Saheeho Saalim Ho Gaye.

Is Waaqiye Ke Mutalliq Huzoor Tajushshariya, Allaama Mufti Akhtar Raza Khan Alaihirrahma Likhte Hain Ke:

Ye Waaqiya Meri Nazar Se Na Guzra Aur Is Ki Nisbat Sarkar Ghause Paak Ki Taraf Sawab Se Door Maloom Hoti Hai. (Yaani Is Ki Nisbat Huzoor Ghause Paak Ki Taraf Acchi Nahi)[1]

واللہ تعالیٰ اعلم

Aise Waaqiyat Bayan Karne Waalo Ko Chahiye Ke Muatbar Hawala Bhi Pesh Karein Jo Ke Muqarrireen Ke Paas Hota Nahi.

---

1 (فتاوی تاج الشریعہ، ج۳، ص۲۳۰)

Aur Is Tarah Ke Waaqiyat Agar Kisi Muatbar Kitaab Mein Mil Bhi Jaaye To Is Tarah Bayan Karna Munasib Nahin Balki Tashreeh Aur Tauzeeh Ke Saath Bayan Kiya Jaaye Warna Ye Ghairo Ko Etiraaz Karne Ka Ek Mauqa Dene Jaisa Hai.

Kya Lakadhare Ki BIwi Sabse Pehle Jannat Mein Jayegi?

Lakadhare Ki Beewi Ka Qissa, Bada Mash'hoor Qissa Hai Aur Khaas Kar Humari Khawateen Ke Darmiyan Ise Itni Shohrat Haasil Hai Ke Shayad Hi Koi Ho Ke Jo Isse Bekhabar Ho

Is Par Qawwalo Ne Lambi Lambi Qawwaliya Bana Rakhi Hain, Ab Aaiye Zara Dekhein Ke Iski Kya Asal Hai.

Bahrul Uloom, Hazrate Allama Mufti Abdul Mannan Aazmi Rahimahullahu Ta'ala Likhte Hain Ke :

Tirmizi Shareef Mein Hai :

انا اول من یحرک حلق الجنة فیفتح الله لی معی فقراء المسلمین

Sabse Pehle Mai Jannat Ka Darwaza Khatkhataunga To Allah Ta'ala Mere Liye Ise Kholega Aur Mere Saath Fuqara -e- Ahle Islam Honge[1]

Muslim Shareef Mein Hai :

عن انس قال: قال رسول الله صلی الله تعالیٰ علیه وسلم آتی باب الجنة فاستفتح فیقول الخازن من انت فاقول محمد صلی الله علیه وسلم

Qiyamat Ke Din Mai Jannat Ka Darwaza Khatkhataunga To Jannat Ka Khaazin Rizwan Kahega Aap Kaun Hain? Main Farmaunga Muhammad To Wo

1 (تفسیر درمنثور، ج۲، ص۲۳۰؛ تفسیر ابن کثیر، ج۲، ص۳۷۰، سنن دارمی)

فیقول بک امرت ان لا افتح لا حد قبلک

Kahega Ke Mujhe Aap Hi Ke Liye Hukm Diya Gaya Tha Ke Aapse Qabl Kisi Ke Liye Na Kholu[1]

Imam Jalaluddin Suyooti Ne Khasais -e- Kubra Mein Abu Nayeem Ke Hawale Se Hazrate Abu Huraira Radiallaho Ta'ala Anho Ki Ye Riwayat Naqal Ki :

Main Sabse Pehle Jannat Mein Dakhil Hounga Aur Mere Baad Sabse Pehle Mere Paas Hazrate Fatima Dakhil Hongi

Aur Is Mazmoon Ki Aur Bhi Hadeesein Hain Jisse Ye Zaahir Hota Hai Ke Poore Aalam Mein Sabse Qabl Huzoor Sayyide Aalam Sallallaho Ta'ala Alaihi Wasallam Aur Tamam Ummato Mein Sabse Qabl Ummat -e- Muhammad Sallallaho Ta'ala Alaihi Wasallam Dakhil Hogi.

Ummat Ke Afraad Mein Bhi Apne Farqe Maraatib Ke Aitbar Se Dukhoole Jannat Mein Taqdeem Wa Takhur Hoga Jaisa Ke Abu Nayeem Ki Hadees Se Huzoor Sallallaho Ta'ala Alaihi Wasallam Ke Fauran Baad Hazrate Khatoone Jannat Ke Dukhool Ki Khabar Hai Aur Sabse Pehli Hadees Mein Apne Saath Fuqara -e- Ummat Ke Dakhil Hone Ki Basharat Bhi Di Hai.

Ye Bhi Hadees Mein Hai Ke Sabse Pehle Ummat -e- Muhammad Sallallaho Ta'ala Alaihi Wasallam Ka Jo Giroh Jannat Mein Dakhil Hoga Uska Chehra Chand Ki Tarah Chamakta Hoga Aur Wo Bila Hisaab Jayega Lekin Khaas Kar

1 (مسلم شریف بہ حوالہ مرعاۃ شرح مشکوٰۃ، ج۵، ص۳۵۸)

Lakadhare Ki Biwi Ke Baare Mein Ahadeese Mubaraka Mein Koi Tasreeh Nazar Se Nahin Guzri.

Bazaar Mein Niyaaz Naama Jaafare Sadiq, Dus Biwiyo Ki Kahani Aur Janabe Sayyida Ki Kahani Waghaira Be Saro Paa Dastanein Milti Hain, In Mein Bilkhusoos Niyaaz Naama Jafare Sadiq Mein Is Qism Ki Kahaniya Lakadhare Hi Ki Taraf Mansoob Kar Ke Bayaan Ki Gayi Hain Jinke Baare Mein Bahaare Shariat Mein Hai: Koonde Ke Mutalliq Ek Kitab Bhi Hai Jiska Naam Dastaane Ajeeb Hai, Is Mein Jo Likha Hai Uska Koi Suboot Nahin, Na Wo Padhi Jaaye.

Humare Nazdeek Baqiya Kitabo Ka Bhi Yahi Hukm Hai[1]

1 (فتاوی بحر العلوم، ج٦، ص٢٧٣)

Jumuah Mein Do Khutbe Kyun? - Do Riwayatein

Jumuah Ke Khutbe Mein Khateeb Ek Martaba Waqfa Leta Hai, Iski Hikmat Aur Is Ka Pas Manzar Bayaan Karte Huye Ek Do Riwayatein Bayaan Ki Jaati Hain, Pehli Ye Ke Nabiye Kareem Sallallaho Ta'ala Alaihi Wasallam Khutba De Rahe The Ke Hasnaine Kareemain Pe Nazar Padi Jo Bachpane Ke Aalam Mein Girte Sambhalte Aa Rahe The To Aap Alaihissalam Ne Khutbe Ko Rok Diya Aur Unhein Uthane Tashreef Le Gaye, Ye Ada Allah Ta'ala Ko Itni Pasand Aayi Ke Qiyamat Tak Ke Liye Ise Laazim Kar Diya Gaya Ke Khutba -e- Jumuah Mein Khateeb Waqfa Kare

Ek Dusri Riwayat Ye Bayaan Ki Jaati Hai Ke Khutbe Ke Dauran Ek Yahoodi Ne Teer Chala Diya To Huzoor Alaihissalam Fauran Baith Gaye Aur Teer Khaali Chala Gaya

Saniyuzzikr Ke Baare Mein Umdatul Muhaqqiqeen, Allama Mufti Habeebullah Nayeemi Rahimahullahu Ta'ala Se Sawal Kiya Gaya To Aap Likhte Hain :

Jumuah Mein Do Khutbo Ka Padhna Sarkaar -e- Do Aalam Alaihissalam Se Aur Huzoor Ke Baad Sahaba -e- Kiraam Radiallaho Ta'ala Anhum Se Saabit Hai Aur Humesha Se Is Pe Musalmano Ka Amal Raaij Hai Lihaza Ye Sunnate Mutawarisa Thehri

Shaane Muslim Ye Honi Chahiye Ke Jo Qaul Wa Fa'il Huzoor Alaihissalam Se Saabit Ho Basharteke Wo Huzoor Ke Khusoosiyaat Mein Se Na Ho, Us Par Bila Choo'n Wa Chira Amal Kare, Wajah Aur Sabab Ke Chakkar Mein Na Pade

Sawal Mein Mazkoor Riwayat Be Baal Wa Par Ki Hai, Jis Ki Koi Asal Nahin Milti

Yahan Jitni Kutub -e- Fiqhiyya Wa Hadees Maujood Hain Sab Mein Kaafi Justaju Ki Gayi Lekin Kahin Ye Riwayat Ma Mil Saki[1]

Aisi Riwayaat Bayaan Karne Waalo Par Laazim Hai Ke Motabar Hawale Ke Saath Bayaan Karein

1 (حبیب الفتاوی،ص۵۰۹)

Kya Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Naach Gaane Ki Mehfil Mein Gaye?

Bayan Kiya Jata Hai Nabi -e- Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ko Do Martaba Bachpan Mein Aisa Ittefaq Pesh Aaya Ke Aap Naach Gaane Bajane Ki Mahaafil

Me Tashreef Le Gaye Par Wahan Pahunch Kar Aap Par Neend Taari Ho Gayi, Is Tarah Allaah Ne Aap Ki Hifazat Farmayi Aur Barkhast Majlis Tak Aap Sote Rahe.

Ye Riwayat Kayi Saalo Pahle Mujhe Mere Ek Dost Ne Sunayi Thi Aur Isi Ke Talluq Se Hazrat Allama Mufti Ajmal Qadari Se Sawal Kiya Gaya To Aap Likhte Hain Ke : Musalmanon Ka Aqeeda Hai Jis Ko Imaamul Aimma, Sirajul Umma, Hazrat Imaame Aazam Abu Hanifa Rahmatullah Ta'ala Alaih Ne Fiqhe Akbar Mein Bayan Kiya Hai:

Hazrate Ambiya علیهم الصلاة والسلام Tamaam Saghira Aur Kabeera Gunahon Aur Qabeeh Baaton Se Munazza Wa Paak Hain. Hazrat Allama Mulla Ali Qari Is Ki Sharah Mein Farmate Hain:

هذه العصمة ثابتة للانبياء قبل النبوة و بعدها على الاصح

Aur Sahih Mazhab Me Hazraate Ambiya -e- Kiram Ke Liye Ye Ismat Qable Nabuwwat Aur Ba'de Nabuwwat Har Haal Ke Liye Sabit Hai[1]

1 (شرح فقه اکبر مصری، ص۵۵)

In Ibaraat Se Saabit Ho Gaya Ke Hazraate Ambiya -e- Kiram Saghira Wa Kabeera Gunahon Se Jis Tarah Baade Nabuwwat Ma'soom Hain Usi Tarah Qable Nabuwwat Bhi Ma'soom Hain Aur Naach Gaane Bajane Ka Haraam Aur Gunahe Kabira Hona Har Musalman Janta Hai Aur Kisi Nabi Ke Liye Ma'siyat Ka Sabit Karna Kufr Hai, Tafseere Saawi Me Hai :

فمن جوز المعصية على النبى فقد كفر لمنافاته للمعصية الواجبة

Ya'ni "Jis Ne Nabi Par Ma'siyat Ko Jaiz Rakha To Wo Kafir Ho Gaya Ke Ye Ismate Wajibiya Ke Manafi Hai."[1]

Ab Raha Ye Uzr Ke Huzoor -e- Akram صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Ye Shirkat Bachpan Mein Farmayi To Is Se Ilzaam Nahi Uthta Ke Humare Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Apne Yaume Wiladat Se Hi Muttasife Nabuwwat The.

Allama Ali Qari Sharah Fiqhe Akbar Mein Farmate Hain :

ان نبوة لم تكن منحصرة فيما بعد الاربعين... الخ

Yaani Huzoor -e- Akram صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Nabuwwat Chalees (40) Saal Ki Umr Ke Liye Munhasir Nahi Jaisa Ek Jama't Ne Kaha Balke Is Baat Ki Taraf Ishara Hai Ke Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Apne Yaume Wiladat

1 (صاوی مصری، ج۱۹، ص۱۶۶)

Se Hi Muttasife Ba Nabuwwat Hain Balke Is Hadees (Ke Mai Nabi Tha Aur Aadam Bhi Rooh Aur Jism Ke Darmiyan The) Se Sabit Hai Ke Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Khalqe Ajsaam Se Pehle Aalame Arwaah Mein Bhi Bawasfe Nabuwwat The Aur Ye Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Wasfe Khas Hai[1]

To Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Bachpan Mein Bhi Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Liye Naach Jaisi Haraam Cheez Ko Sabit Karne Ki Koi Musalman Jurrat Nahi Kar Sakta. Ab Baaqi Raha Saayil Ka Ye Qaul Ke Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ko Neend Aa Gayi Aur Barkhaste Majlis Ke Baad Tak Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Sote Hi Rahe To Is Taaweel Se Bhi Kaam Nahi Chalta Ke Huzoor -e-Akram صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Sirf Aankhein Soti Thi, Qalbe Mubarak Bedaar Rehta Tha. Chunanche Bukhari Shareef Mein Hazrat Jabeer Radi Allaahu Ta'ala Anhu Se Ek Taweel Hadees Mein Qaule Malaika Is Tarah Marwi Hai :

ان العين نائمة والقلب يقظان

Beshak Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Chashme

1 (شرح فقه اکبر، ص۵۸)

Mubarak Soti Hain Aur Qalb Mubarak Bedaar Rehta Hai[1]

Alawa Bareen Ma'siyat Ka Azm Bhi Gunah, Ma'siyat Ki Taraf Chalna Bhi Gunah, Ma'siyat Ki Majlis Mein Shirkat Karna Bhi Gunah To Agar Maan Lijiye Ke Huzoor Ki Sama'at Se Hifazat Ki Gayi To In Teen Gunahon Se Hifazat Kaise Hui? Phir Ye Jaana Ek Martaba Nahi Balke Do Martaba Hua! Phir Ye Waqiya Kisi Nasse Qatayi Se Bhi Sabit Nahi Aur Aqaid Mein Hadeese Khabare Wahid Mufeed Nahi Balke Nasse Qatayi Darkaar Hai.

Hasile Kalaam Ye Hai Ke Huzoor صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Naach Gaane Ki Mehfil Mein Jaane Ka Ye Waqiya Kisi Nasse Qatayi Se Saabit Nahi Balke Ghalat Aur Baatil Hai Aur Aqeeda -e-Islam Ke Khilaf Hai Aur Is Mein Huzoor Ke Liye Ma'siyat Sabit Karna Kufr Hai[2]

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1 (مشکوٰۃ شریف)

2 (فتاوی اجملیہ، ج۱، ص۴۴، مخلصا و ملتقطا)

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